

A
S E R M O N

Preached before the Honourable

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House of Commons,

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St. Margaret's WESTMINSTER,

On Friday, June 11, 1742.

BEING THE

Day of His MAJESTY's Happy Accession
to the THRONE.

By RICHARD TERRICK, A. M.

Chaplain to the Honourable House of Commons.

L O N D O N :

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Martis 15 die Junii 1742.

Ordered,

That the Thanks of this House be given to the Reverend Mr. *Terrick*, Chaplain to this House, for the Sermon by him preached before this House on *Friday* last at *St. Margaret's Westminster*; and that He be desired to print the same; and that the Lord *Dupplin*, Mr. *Charles Montagu*, Sir *James Grant*, Sir *Joseph Pennington*, and Mr. *Wilkinson*, do acquaint him therewith.

N. Hardinge, Cl^r Dom' Com'



I Timothy ii. 1, 2.

I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and Giving of Thanks be made for all Men, For Kings, and for all that are in Authority; that we may lead a quiet and peaceable Life in all Godliness and Honesty.

IT was an Objection artfully rais'd against Christianity at its first Appearance, that it was design'd to subvert all Government, to set Men free from every Restraint, and to introduce a general Licentiousness in the World. To obviate this Prejudice, which in its Consequences could not fail of raising a strong Opposition against the Reception of the Gospel from the Princes and Rulers of the Earth, the Apostles take all Opportunities of pressing upon their Converts the Duties of Honour and Submission to the Higher Powers, all along intimating to them, that Christianity was so far from being an Enemy to the Civil Government, and to the Peace and good Order of Society, that wherever it was receiv'd, it not only promoted those Virtues, which had a natural Tendency to make

Men good Subjects, but directly oblig'd them, under the highest Penalties, from Principles of Religion and Conscience, to pay Obedience to the Powers that were set over them: Hence it is that we meet with Exhortations to this Purpose in almost every Page of their Writings; and, as if these were not sufficient to secure to them that are in Authority the Duties of Homage and Subjection, and to the People the Blessings of Government, it is made a Part of Religion, in our Addresses to God to recommend Kings to his Favour and Protection, that we, from a Sense of the Happiness we enjoy under their Government, may return our Tribute of Praise and Thanksgiving to God, the Author and Giver of every Blessing.

We are therefore, I hope, met this Day together, agreeably to the Apostle's Exhortation, to express before God, our hearty Praises and Thanksgivings for the Accession of his Majesty to the Throne of these Kingdoms, and to pray for every Blessing, which may make his Government happy to himself, and to his People. These are the Duties of this our solemn Attendance in the House of God, and it will not I presume be thought an improper Employment of your Thoughts, or unsuitable to the Preacher's Duty upon this Occasion; if I more particularly enforce the Exhortation in the Text, by offering to your Consideration the general Reasons upon which it is founded; and then endeavour to
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make the proper Application to ourselves and to this Day's Solemnity.

Whether we consider the many Difficulties, which attend the Exercise of Power and Authority, the Abilities and Excellencies necessary to the right Discharge of it, or the Cares and Dangers, to which it is almost constantly expos'd, it seems to be the Dictate of common Humanity, in a more particular manner, to recommend Kings and Governors to the Favour and Direction of Heaven, as alone able to give them an understanding Heart, to support them with Honour upon the Throne, and to carry them on successfully thro' the various Troubles and Anxieties of their Station. There is indeed something in Power, which at a Distance attracts and captivates the Affections: To be rais'd above the rest of the World, to have every Thing around us subservient to our Command and Pleasure, is a tempting Prospect to the Ambition of Mankind; but little do we consider, what Cares and Fears this envied Station brings along with it; how hard it is in itself to govern wisely, and at the same Time, how uncertain, even with the greatest Prudence and Conduct, to secure the Hearts and Affections of the People; how difficult to contend with the Passions and Jealousies, the Folly and Wickedness of Men, to steel the Heart against Fraud and Flattery, to guard against the Attacks of Violence from without, against the Assaults of
Temptations

Temptations from within : In this critical Situation, their own Caution and Resolution may possibly secure them for a Time, but the Enemies of their Peace will at last find their Way to them: For Kings and Princes, are not only born with the same Passions, the same natural Infirmities as other Men, and solicited by the same vicious Propensions and Inclinations, but are far beyond others subject to external Temptations, in far greater Danger of being overcome by them: The World attacks them with greater Advantages than other Men, they lie open to the Enticements of Pleasure; every Thing around them ministers to Sensuality, Softness and Luxury, and by being set so far above the rest of their Fellow-Creatures, they are too often tempted to look upon themselves as of a Superior Nature, born to oppress and tyrannize over those, who are equally Subjects and Children of the same God, and are only made lower than them, and distinguish'd into several inferior Classes, for the better regulating the Affairs of this lower World, for the common Interest and Happiness of Mankind. Their Situation at the same time admits of none of those Restraints, which to Men in lower Life are the great Security of their Virtue. Reproof or Advice, those seasonable Testimonies of real and unaffected Friendship in a private Station, carry with them something too harsh and disagreeable to Men of Power and Dignity; to hearken to them is to descend below themselves, in some Degree

gree to give up the Privileges of their Rank, and to divide them with those of their Subjects, who pretend to advise or reprove them : It is therefore very seldom, that such unwelcome Guests have the Boldness to intrude into their Presence; when they do, they are either rejected with Scorn, or heard with a silent Contempt.

Nor are they more attentive to the faithful Monitor within them, to those silent Admonitions of Conscience, which will sometimes make their Way to them through all the Pomp and Dignity with which they are invested : For it is their peculiar Unhappiness, that engaged with a variety of Objects which are continually drawing off their Attention from the inward checks of their own Hearts, and inflamed by the constant Hurry and Tumult of their Passions, they are either wholly deaf to the Voice of God speaking to them by the Stings and Lashes of an angry Conscience, or, if they are sensible of it, call in a Succession of Business or Pleasures to calm the Fears within them, again to lull them in a false Security, and make them forget themselves and the Danger of their Condition. Virtue and Innocence thus deprived of every Guard from within, and having no Security in any outward Check or Restraint, stand upon a very weak Foundation; in such Circumstances great Fear is there, that Passion and Appetite will rule without Controul, and indulge themselves in every

every Vice, that is at hand to allure them: And we may be sure, that the Enemy of Mankind watches all Opportunities to press Temptations upon them with Advantage; for he very well knows, that the Interest of his Kingdom depends in an extraordinary Manner upon the Power which he has over Kings and Princes; for Vice is never so infectious as in their Example; this gives Reputation and Authority to it, renders it bold and insolent, and makes it spread and diffuse itself in every part of a Nation with a boundless and uncontrollable Licence. It is therefore of great Consequence to the Community, as well as a Duty we owe to Kings, to engage the Divine Providence to give them such extraordinary Measures and Supplies of his Grace, as may comfort, support and guide them, and in the midst of Danger, secure their Innocence and Virtue.

Nor is this the only View in which we may consider them as standing in need of our Prayers: In all Governments, however conducted wisely and with an equal Hand, there will be (as there always have been) Men of a factious and seditious Spirit, who, either out of Envy or Ambition, or from Hopes of raising themselves in a general Confusion, will try every Method of obstructing the publick Happiness, will do every thing in their Power, if not entirely to shake it off, at least to make the Load of Empire as heavy and uneasy as they can: Nay
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it often happens, that the best Princes have the most dangerous Enemies, for bad Men are uneasy and restless under a just Government, and impatient of those Restraints, which good Kings find it necessary to lay them under for the sake of the Peace and Security of a Kingdom: They cannot bear those Discouragements to Vice immediately arising from good Laws, enforced by the Life of a good Prince, that publick Censure and Reproof of evil Manners, which of itself can give Life to Virtue, and frown Vice into Disgrace: It is their Interest therefore to rid themselves of an Example, which is so constant and severe a Reproach to their own Behaviour.-----And it must at the same time be remembered, that Kings by the Height and Eminence of their Station, are so far from being placed above the Reach of Danger, that they are thereby the more exposed to it, and are only fairer Marks for Envy and Resentment. And certain it is, that it would be impossible for them to sit safely and peaceably upon their Thrones for any considerable Time, if they were not in a peculiar manner the Care of Heaven and the Charge of the Divine Providence: Guards and Armies would surround them to no Purpose, did not the ever-watchful Keeper of *Israel* take them under the Shadow of his Wings, blast the secret Designs, and restrain the Malice of their Enemies: It is only God, who doth and can give Salvation to Kings, and delivereth *David* his Servant from the Peril of the Sword: To his Care

and Protection therefore we should recommend them, as the only sure Rock of Defence in time of Danger, the Strength of their Life, the Guardian and Security of their Happiness.

Nor is this all; it is not only in Charity and Good-will to them, that we are commanded to address ourselves to God on their Behalf, it is a Duty we owe to ourselves, and we are wanting to our own Interests, if we neglect it. Our Happiness and Prosperity are intimately united with theirs, and whatever Blessing falls upon them as the Effect of our Prayers, like the Sacred Oil, which was poured upon *Aaron's* Head, runs down to the very Skirts of their Garment, descends upon the lowest of their Subjects, who all enjoy it in some degree, in the excellent Fruits and Effects of their Government. A King cannot be happy or unfortunate alone; it is with the political Body as with the Natural, if the Head suffers, all the Members suffer with it, if it thrives and flourishes, the Blessing descends upon the least as well as the greatest, all are Sharers in its Welfare and Happiness: When therefore we offer up our Prayers for Kings, we are praying for ourselves; if we address the Throne of Grace, that the King may be crowned with Honour, we are at the same time begging the greatest Blessing to ourselves, for the Honour and Reputation of the Prince is the Glory of the People: If we recommend Him to the Divine Care and Protection,

tection, that He may live a long Life, and that no Enemy may approach to hurt Him, we are greatly concerned in the Success of the Prayer, as we owe it to his Influence, that we can call any thing our own, that we have our Lives and our Liberties secured to us, that we are protected from Invasions from abroad, or from intestine Factions at home, and what is still more valuable, that we have these frequent Opportunities of appearing before God in the free and undisturbed Exercise of our Religion: If we pray for the Divine Direction, that God would go before Him in the Paths of Piety and Virtue, we pray indeed for His Happiness, for the greatest Blessing that can attend Him in this World, and for that which will make Him eternally Happy in another, but at the same time, what greater Blessing can we ask for ourselves, or what can God bestow of more universal Benefit to any Nation or Kingdom.-----A King ruling in the Fear of the Lord, as much distinguished by his Virtue as by his Station, by his own Example enforcing the Obligation of good and wholesome Laws, by his Rewards and Favours exalting Persons of Piety and Virtue, and by the Terror of his Arm discouraging the Wicked and Licentious, as the worst and most dangerous Enemies to his Government, such a one spreads a happy Influence to all around Him, sets the Fashion to all his Subjects, makes Virtue revive and flourish, and thereby forms his People into the proper Temper and Disposition for receiving the

peculiar Blessings of the Divine Providence.--- With great Reason therefore might the Apostle enforce this Duty of Praying for Kings, Praying for their Welfare and Happiness, their Advancement in Virtue and Piety, since their Happiness and Prosperity, their Love of Virtue and Encouragement of true Religion, are publick Blessings to the whole Community.

And if it be our Duty and Interest to pray for them, so that they may be enabled and qualified to be publick Blessings, it will be still more so, when they are thus qualified, to make them the Subject of our sincere and hearty Thanksgiving: For if we owe it to them that we live happy in Society, that we are not in continual Fears and Apprehensions of the Fraud and Violence of others, that we sit down every Man under his own Vine and his own Fig-Tree, and that there is none to make us afraid, we are sure ungrateful to God, by whom Kings reign, if we do not offer up to him the Tribute of Praise and Thanksgiving for the many Blessings, which by his Providence we derive from their Government.

But there is still one Reason more for this Duty, which the Apostle in my Text particularly insists upon as a special Motive to the Exercise of it, *That so we may lead a quiet and peaceable Life.*

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As this is one of the great Ends and Blessings of Government, so nothing is more likely to secure it to us, than our united Devotions to God in favour of Kings. We do not only thereby engage the Divine Providence so to dispose their Hearts, as in the most effectual Manner to consult the Peace and Quiet of their People, but are employed in such Acts of Duty as are of themselves naturally productive of those Blessings. By these Expressions of our Love and Reverence to Kings, and by our sincere and unfeigned Addresses to God for them, we give the strongest Demonstration of our Loyalty, and in the Event shew ourselves better and more faithful Subjects, than if we were always bending the Knee at the Throne, and making the most extravagant Offers of a slavish Submission: Those outward Forms of Ceremony and Compliment may be common to the Traitor and to the good Subject, but our Addresses to a higher Throne, to the King of Kings, the Sovereign of all the Earth, plainly shew, that we are in Earnest, that our holy Wishes and Vows are not the formal Strains of a forced Complaisance, but the natural and sincere Breathings of a devout and grateful Heart, sensible of the Blessings we enjoy, and desirous of returning the proper Duties of Thankfulness and Subjection to the Fountain from whence they flow. A good King will consider these as the best Expressions of the warmest and truest Affection, and will therefore in return for such Instances

stances of Duty go on to make his People happy, and exert himself in securing to them the Blessings of Peace and Tranquility.

To which End let it be further consider'd, that our Prayers and Devotions are naturally instrumental in maintaining that proper Temper and Disposition, which is the best Foundation of our own Quiet and Happiness. The Spirit of Prayer is itself meek and submissive, an Employment of those milder Graces and Affections, which delight in viewing the serene undisturb'd Face of Things, and dwell not in the Hurry and Tumult of Faction and publick Discontent. It will of itself therefore make the Duties of Love and Reverence habitual to us, and engage us upon the only true Principles, those of Conscience and Religion, to serve our King and our Country with the most disinterested Affection, and uncorrupted Fidelity.

Add to this, that the Man, who offers up sincere and hearty Prayers for the King, cannot be suppos'd to comply with any Temptation to disturb his Government. As he will be of a quiet and peaceable Disposition himself, he will do what he can to promote the same Temper in others, he will not content himself with acting in his own Sphere, as a good and a faithful Subject, he will make all around him, to whom his Influence reaches, in their several Places and Stations
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more zealous for the true Interest of the Kingdom.

I have now done with the Text, and endeavour'd to enforce the Duty laid down by the Apostle by several Arguments and Motives. All that remains is to draw a short Reflection or two from what has been said by Way of Application to ourselves, and to this Day's Solemnity.

When the Apostle gave this Exhortation to the first Christians, they were under the oppressive Tyranny of *Nero*, as wicked a Prince as ever sat on a Throne, and were so far from being sensible of the common Blessings of Government, that they were harrassed by the most cruel Persecutions; to them therefore it enjoin'd a hard Duty, for however they might think it their own Interest to address God to make him better, and to call him back to a Sense of Virtue and Religion, they could not well prevail upon themselves to thank God for that which was the greatest Misfortune and Affliction that could befall them. But Thanks be to God, our Case is widely different, we live under the milder Influence of a Christian Government, free from the galling Chains of Arbitrary Power and Lawless Tyranny, the happy Subjects of a King in the same Interests, and of the same Religion with his People, under whose Protection we are secur'd in the quiet and peaceable Enjoyment of all our Civil Rights and Liberties,

Liberties, and in the free Exercise of the best Religion in the World: A King, who ascended the Throne of these Kingdoms, full of the same Zeal and Affection for the Happiness of His People, which endear'd his Royal Father to us, and will ever make the Memory of his Name live and flourish in Honour amongst us.---His present Majesty begun his Reign by giving us early Assurances of his Royal Care and Protection: In his first Declaration to his Parliament, He told them, that our Religion, our Laws, and Liberties were most dear to Him, That it should be His first and chiefest Care to preserve the Constitution of this Kingdom, as He found it happily establish'd, inviolable in all its Parts: And may we not appeal even to His Enemies (if any such there are under His mild and legal Government) to determine for us, how steady and constant He has been in fulfilling these Engagements: Sure I am, we may with Justice appeal to you, the Representatives and Guardians of the People, who, with so much Chearfulness and Vigour, have seconded the Royal Cares; and in your publick Resolutions have shewn to all the World, that you are ready at the Hazard of every Thing that is dear to you, to give His Majesty such Advice, Support and Assistance, as becomes dutiful and faithful Subjects, and shall be most conducive to the Honour and true Interests of his Crown and Kingdom. What Blessings may we not expect from a Government, thus united in the same Views? What great Reason have we in
Gratitude

Gratitude to Him, whom God has made the blessed Instrument of conveying them to us, to join in hearty and sincere Prayers for His Safety and Happiness, and in Gratitude to God to offer up to Him the chearful Praises and Thanksgivings of a happy People.

But Secondly, If it is our Duty to pray for Kings, it is a natural Consequence of that Duty, without which our Prayers will be of little Service, to join our own hearty Endeavours for the Support of that Government, the Continuance and Happiness of which, as it is the Foundation of all our Hopes, is the Subject of our Prayers and Thanksgivings. To pray for the King, and to thank God for the Blessings which we enjoy by his Providence, is gross Hypocrisy and Profaneness, if at the same time we foment Divisions amongst ourselves, weaken the Hands of the Government, or by any Method whatsoever prevent the Execution of such Laws as are design'd to secure our Happiness to us. It is far more becoming the good Christian, and the good Subject, each in his proper Station, to join in making the Blessings we enjoy as lasting, and as diffusive as he can, not only by Acts of steady Affection and Loyalty, not only by a willing Sacrifice of all his private Jealousies and Contentions to the publick Safety and Honour of the Government, but by making it the common Concern to advance the true Interests of Virtue and Religion, the only

sure Supports of a Nation's Greatness, the only certain Means of securing the Favour and Blessing of God, either upon ourselves, or our King.

And great Reason is there, from the present Circumstances of the World, to call upon every true Lover of Himself and his Country, to give these publick and undoubted Testimonies of his Duty and Affection. Whilst our Arms are engaged in carrying Terror to our Enemies abroad, and we are therefore expos'd to the necessary Dangers of War, it can never be thought an unreasonable Lesson of Instruction to remind the highest as well as the lowest, that it is the Part of every good Subject to maintain a Spirit of Union and Concord, as the only natural Means of giving Strength and Vigour to our Counsels, and to encourage and support a Spirit of Religion and Virtue, as the surest Method of engaging the Favour and Protection of Heaven.

With this Spirit therefore may we ever sanctify the solemn Returns of this Day, and with united Hearts and Voices address ourselves to Thee, O Almighty God, who rulest over all the Kingdoms of the Earth, to whom we have now offer'd up our Prayers and Thanksgivings, beseeching Thee in Thy great Goodness to prosper the Cares of our Sovereign for the publick Happiness: Let Thy Wisdom be His Guide, and let Thine Arm strengthen Him, let Him reign in the Hearts and Affections
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of dutiful and obedient Subjects, may His Life be long and prosperous here upon Earth, and when Thou art pleas'd to crown Him with Glory and Immortality in Heaven, may there never be wanting one of His Illustrious Family to sit on the Throne of these Kingdoms, to be King for the Lord our God, to do Judgment and Justice, and continue down to us and our Posterity the Blessings of a free and happy People.

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